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FARM LIFE

IN CENTRAL OHIO

SIXTY YEARS AGO.

BY MARTIN WELKER,

RETIRED U. S. JUDGE.

[REPRINTED FROM PREVIOUS PUBLICATION IN 1892,
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FARM LIFE IN CENTRAL OHIO SIXTY YEARS AGO.

BY MARTIN WELKER.

INTRODUCTION.

"'Tis greatly wise to talk with our past lives."

As we grow old, we form a greater attachment for the Past, because we lived in it, and it is behind us. Passing the down-hill of life, it affords us great pleasure to look backward to the "days of other years," when life was new and filled with day dreams of success and happiness, fondly hoped to be realized in the then "shadowed and unknown future."

To some these ambitious desires and longings have been fully realized, but to many others failures and disappointments have met them everywhere in their efforts for success and improvement in their life's condition.

Human life has been compared to a theater. During the play "we take higher or lower seats, but when it is over, we mingle in the common stream and go home." Like the teeter of our juvenile days, as one goes "up" another goes "down." Such has always been and always will be human life. Variety is said to be the spice of life. These changes, these ups and downs, meet us in all the departments of life's work. There is, however, less variety and change, less sudden breaking up, less teetering, in farm life than any other occupation. The farmer population is more stable and conservative in conduct and habits than those engaged in most

other pursuits of life. Changes and improvements, therefore, have come to them slowly and gradually. Indeed, as the years roll by, we scarcely realize how great the progress has been in agricultural life, even within our recollection.

To enable the reader to make the contrast, and to realize this progress, by presenting a picture of farm life as it appeared sixty years ago, upon the average farm in Central Ohio, is the object of this paper, with its illustrations.

If its perusal shall recall to old readers the scenes of early boyhood or girlhood, when the hot blood of youth was in their veins, and the love of life and the beautiful world before them, and remind them of the good old days of the "long ago," of the pleasures and enjoyments of their spring-time of life, and bring recollections of early associations,—if young readers, now enjoying the benefits and culture of the advanced farm life of to-day, will see and appreciate the employments, the actual life of their ancestors in by-gone times, and be interested as well as benefited thereby,—the the purpose of the writer will have been accomplished.

SCHOOLS AND EDUCATION.

The means and facilities for education have a great influence upon the character of the people of every community. In these early times, these means were very limited in Ohio. There were then no common schools established by law and supported by taxation. What schools we then had were called subscription schools, and consisted of an agreement by the patrons of the school to pay the teacher so much per scholar for so many months' teaching, generally in the winter season, and conditioned that the "master" should be boarded during the time. As a general thing he was boarded in the several families of the scholars, the time being equally divided among them. The "master" in this way became well acquainted with his patrons and pupils, and made it

very desirable on the part of scholars to have him in the family. Generally no women were employed as teachers in country schools.

The boys and girls attended and studied together in the same classes, and played together at recess. The master was required to teach reading, writing, and arithmetic at least as far as the single rule of three, or in other words the three R's—"Readin', 'Ritin', and 'Rithmetic." Order was preserved in the school by the rod or ferule, always on hand in the school room. About four months during the fall and winter was the extent of the school. One of the most interesting exercises of the school was the daily spelling. The master would give out from the book the words for the class to spell. To stand at the head of the class in spelling was a big thing for the boy or girl.

Then very often during the winter there would be spelling matches between schools in the neighborhood, in which the best spellers in each school would be pitted against each other, creating great rivalry to beat. In this way the scholars as a general thing became good spellers.

About the holidays there was a very general custom to "bar out" the master from the school house, and make him treat to cider, apples, and cakes. How to do so would be planned for weeks by the scholars, and was kept a profound secret from the master. He would only know of it on reaching the school house, to find the door and windows barricaded by a number of boys inside, who refused him admittance until he would sign an "article" to treat. This some masters would refuse to do for days, and in the mean time try to break in. If he succeeded, the boys expected and would receive a sound thrashing. The boys generally succeeded and brought the master to terms, when the school would go on—full indemnity for the past being stipulated for in the surrender. In these contests many a boy developed forces for leadership that won him distinction in after life.

The school house of that day was generally a log cabin, with puncheon floor, clapboard roof and door, greased paper in the windows, the whole end of the house one wide fire-place, with a chimney made of sticks and clay, built on the outside. The benches or seats were split logs with the flat side uppermost, with round sticks for legs, on which the scholars sat with feet dangling above the floor. The master had the only desk, and that was a flat board with four legs standing in the corner. The writing tables consisted of wide split slabs along one side of the room, supported by pegs driven in the logs of the house. The wood for the ample

Fig. 1. Log Cabin School House.

fire-place was furnished by the patrons of the school, and the fires were made by the boys, alternating around. The distance to be traveled morning and evening rendered but little

exercise at noon necessary to keep the children healthy. Yet ball playing (cat and corner ball), foot racing, and blind man's buff, were greatly enjoyed by both sexes. Dinner was always taken along from home and eaten with a great relish.

The sketch of the school house herein contained is a fair sample, and is a copy of the one in which the writer commenced his education, walking two miles to reach it, mostly through the woods.

There were then but few books used in the schools, or read by the average farmer. The Bible was found in most families. For history, "Weems' Life of Washington," and the life of Francis Marion, nearly comprised the list. Dilworth's Spelling-book, the Western Calculator, the Columbian Orator, and the New Testament, furnished the text-books for reading and arithmetic. The New Testament was the principal class reading book. The writer well remembers standing in a large class, starting out with the first chapter of Matthew, going over the genealogy of Christ back to Abraham, reciting who begot whom, without in the least knowing what cause of complaint Isaac had against Abraham; and if those old patriarchs could have heard through the centuries the names we called them, their dust would have protested.

Murray's Grammar was in the hands of a few, but was not taught in the country school; neither were geography, natural philosophy, astronomy, chemistry, algebra, nor any of the higher branches now taught in the public schools. Very often they were studied by the young folks, but under the direction of a private teacher.

The first institution for higher education established in Central Ohio was Kenyon College, founded by Bishop Chase, of the Episcopal Church, uncle of Chief Justice Salmon P. Chase.

Then followed the grand common school system, with graded and high schools, supported by taxation upon the property of the State. This effort at first met with great

opposition, on the ground of increased taxation. But persistence on the part of a few active men in the State, among whom most active was Judge William Johnston, of Cincinnati, introduced the free school system into successful operation, with its great resulting benefits to the people, and advancement of general education. For this grand result the people of Ohio are more indebted to the Hon. Harvey Rice, of Cleveland, now dead, then a member of the State Senate, than to any other man in the State. For many years he had made it a specialty and had devoted much of his best thought and energy for the accomplishment of this great desire and ambition of his life, and he lived to see its great results.

FARM WORK.

The first and great work of the farm was grubbing and clearing the heavy timber from the land. This was done by the early settlers in a great measure. But at the period of which we write, the ground had to be cleared of brush and fallen timber previously deadened, every spring before plowing. There being no cross-cut saws, and to save the labor with the ax to cut up the logs, they were burnt into sections by what was called "niggering," putting sticks across logs and setting them on fire. These had to be stirred up often to keep them burning. This was called "stirring up the niggers." These logs were rolled up together in log heaps, and with the brush were burnt up. Then the field had to be "sprouted," that is, the sprouts of green stumps cut off. Generally a patch of new ground would be cleared each winter for a turnip or potato patch and be ready for the spring.

The plowing was generally done with what was called the bar-shear plow with wooden mold-board, with a boy alongside with a paddle to keep the dirt from clogging on the

mold-board; and afterward it was again stirred with the one-horse shovel plow. Occasionally a plow with an iron or steel mold-board was used by the more advanced farmers.

Wheat and rye and oats, and all seeds, were sown broadcast by hand, and were covered by the triangular wooden or iron toothed harrow. and were dug in with the mattock around the stumps and trees. Corn was planted by hand, covered with the hoe, and cultivated with the shovel plow and the hoe. Hoeing corn was the special work of the boys, and sometimes of the girls; and a boy or girl would ride the horse hitched to the plow when the corn was high.

Wheat and rye were cut with the sickle, made of steel with fine saw-teeth edge, and were bound into sheaves by hand with straw bands; and oats and buckwheat were cut

Fig. 2. Reaping Sickle.

with the scythe until the advent of the hand cradle, then first making its appearance.

All grains were thrashed with the wooden flail, and cleaned with a sheet, two men so swinging the sheet as to blow the chaff from the grain, as it was slowly poured out

Fig. 3. Thrashing Flail.

of the half bushel by another man, after which the hand riddle was used to clean the wheat for use. It was about a winter's job for a lone farmer to thrash out and clean the crop of a ten-acre field. Men made it a specialty to so thrash during the winter for an agreed price per bushel, going around the neighborhood.

The flail was made of two pieces of hickory or white ash, the longer for the handle, and the shorter for the head. The handle was about six feet long, shaved smoothly to fit the hand, and the head was three feet long and larger around, with a hole at the end of each, so that the two were tied together with a flexible buckskin or eelskin string. The thrashers, whatever number might be engaged, would keep stroke so as not to conflict with each other, striking upon the sheaves lying on a tight wooden floor, the bands being cut as laid down, and the straw being turned over as the thrashing proceeded, until all the grain was shelled out. These regular strokes of the thrashers, keeping musical time, enlivened the work and kept them warm in the cold weather; and he who failed to keep the stroke properly would often suffer for his carelessness by a blow from one of the conflicting and rebounding flails.

The wind mill, or fanning mill, made its appearance soon after the hand cradle. Wheat then would sometimes be tramped out with horses on the barn floor. Buckwheat was thrashed with a flail on a ground floor in the field, and cleaned with a sheet until the wind mill came.

Grass was cut with the hand scythe, cured with the fork and hand rake, and hauled to the stack in cock by horse and rope or chain, or by wagon. Generally the hay was stacked in the meadow where cut, and there was fed to cattle, horses and sheep from the stack, on the ground in the winter time. The manure was left where dropped in the field; and little attention was paid to fertilizing the land, because it was then not needed. Farming in fact was a sort of skimming process, as compared with the fine cultivation of the present time.

The harvest time was then, as it has always been and still is, a great event as well as a busy time on the farm. Usually quite a number of hands would be employed to reap in the wheat or rye field, who with sickle and regular step, each one upon his allotted land, would literally march through

the golden grain, with a leader in front, enlivened by song or joke, until the end of the round was reached, where water, and whisky and shade, would rest the jolly reapers. With sickle on shoulder, the reaper would bind back his sheaves. And woe to the reaper who did not stand the day's work and had to "give out" and lie in the fence corner, and, in the parlance of the day, whose "hide was hung on the fence."

The mowing in large meadows was done in nearly the same way and order, by numbers working together.

The old men and boys, and often girls, carried water to the harvest or hay field in the coffee pot or jug, and generally the bottle of whisky was to be found in the shade of a tree or fence corner. The favorite amusement was to see who could get the most blackberries out of the bottle in one drink. The one able to stand the most whisky usually got the most berries. To the workers on the farm, the blast of the dinner horn was a welcome sound, and particularly so to the hungry boys.

One of the special duties of the farm boy at noon during hay harvest, while the mowers were resting, was to turn the grindstone to grind the scythes. This duty, often performed by the writer, has made him hate grindstones ever since.

THE HOME.

The dwelling houses were generally log cabins. They were located near a spring, if there was one on the farm, and without much reference to the location of roads. If no spring could be found, then a place was selected, and a well dug and walled up with stone or puncheons, a square curb being put around it, and a windlass or a well-sweep placed over it to draw the water, with the oaken bucket and chain or rope.

The cabin was built with round logs having the bark on, usually near a foot in diameter. The foundation was made of four larger logs, supported at each corner of the building by a large stone, or by the butt of a log cut the proper length and set up endwise. These logs were notched down at the corners to make them stay in place; and sleepers were laid on opposite logs or sills, on which was to be placed the floor. These sleepers were flattened on top by the broad-ax, so as to make the floor level. On this foundation, made as nearly level as possible, and of the size desired, rounds of logs of the proper length with the bark on were laid, lapping over at the corners and notched down by expert axmen selected for the occasion at the "house-raising," one at each corner. The logs were put in place by the use of skids on which to slide them up with the aid of handspikes or poles in the hands of the the house-raisers. Each corner man would take care to keep the log wall plumb and square.

When the walls became as high as the story was desired, the square walls would be drawn in from the two sides which were to form the eaves of the roof, by shortening the end logs so as to form a gable, with logs laid along the length of the building at the ends of these gable logs to the top, where would be placed a center log to form the comb of the roof. The gable logs would be notched like those of the lower courses; and the roof was made of clapboards. The clapboards were split or rived out of straight green oak timber, about four feet long, eight or ten inches wide, and an inch thick. A tool made of iron, with a wooden handle at right angles with the blade, called a frow, was used for this purpose, with the aid of a wooden mallet to drive it into the block of wood prepared for the boards. The end of the block was inserted in a forked log so as to form a pry to aid the splitting with the frow, the handle of which served as a lever to assist the splitting. The clapboards thus made would be laid in rows on the horizontal rafters overlapping upon each course several inches, and being placed

lengthwise up and down. They were not nailed nor pinned fast, but kept in place by weight poles, as they were called, consisting of round logs eight or ten inches in diameter, laid across the roof along its whole length. These poles were kept in place by split blocks laid endwise between them on the clapboards, the lower pole being fastened with wooden pins driven into auger holes bored in the lower log.

The floor was made with puncheons split out of heavy timber, two or three inches thick, a foot or so wide, and as long as desired, hewed with the broad-ax so as to make them level and to fit each other as closely as possible.

To provide the fire-place, a large aperture would be made in the end where it was desired, by cutting out the logs, perhaps six feet wide and nearly five feet high, or sometimes larger. The chimney would be built around this by using split logs built in with the logs of the house and notched down, extending outside of its wall far enough to make the required fire-place for the use of large logs and sticks for the fire. This lower part or foundation was built of the same size to the height of eight feet, and then the upper chimney was gradually made smaller, being built up outside of the house with sticks split for that purpose, which were laid horizontally with their ends crossing and lapping over at the corners, up to a sufficient height to avoid danger to the roof from fire. When thus built, the chimney was chunked and daubed with mud, usually yellow clay, so as to make it tight from the bottom to the top. The fire-place would be lined with stone, for its bottom, back wall, and jambs, high enough to prevent catching fire. A pole was usually placed in the chimney, called a "lug pole," on which to hang the cooking utensils, with the aid of the "pot trammel," or chain, over the fire. Sometimes an iron crane was placed in the fire-place, with hooks, on which to hang pots and kettles.

The places for doors and windows would be made by cutting the logs of the wall. The casing for them would be split

slabs of the proper width and height, called jambs, which were fastened to the logs by wooden pins driven in auger holes. The cracks between the logs would be filled with split pieces of wood called "chunking," and daubed with mud, both inside and outside of the walls, to make them tight and keep the house warm. The whole house would have earth banked up to the lower logs and floor forming the underpinning. The door was usually made of clapboards, fastened with wooden pins to cross pieces as a frame; the hinges for it were made of wood working on wooden pegs; and the latch and catch for the door were also made of wood and placed inside the door, with a latch-string passing through a hole so as to hang outside, which when pulled in would form a lock to outsiders. "The latch-string is out" has thence become an expression of hospitality the country over.

To form the garret or loft for the house, joists made of logs were placed across the building at the proper height, with their top side flattened, on which puncheons or clapboards were laid to form the floor of the loft and the ceiling of the room below. The garret was reached by a wooden ladder, either inside of the house, by passing up through a trap-door, or, if outside, a hole was cut in the logs of the gable and closed with a clapboard door.

If a porch was desired, the sleepers for the lower floor were extended the necessary distance and puncheons were laid on them. If a roof over it was desired, the joists for the upper floor were similarly extended, and the roof started at the outer edge of the porch, being built as before described.

Most of the houses would have what was called a "lean-to," built back in the same way as the main house, giving thus a front and a back room besides the loft. Some had two rooms in the house, but many only had one room below and the loft.

The windows were usually closed with glass, but often only with greased white paper. There was generally a rude mantel over the fire-place, on which were placed the household bric-a-brac. In its front and beside the jambs was the celebrated "chimney corner," where much law, gospel, and politics, were wont to be talked over by the old settlers.

Besides the wooden latch, no bolts nor bars were provided against burglars; indeed, no house-breakers were feared:

> "Neither locks had they to their doors nor bars to their windows,
> But their dwellings were open as day and the hearts of the owners."

The room with the ample fire-place was the "living-room" for the family. This was the place for the cooking, baking and eating, as well as the "family hearth," around whose blazing fire the family sat of winter evenings, and read, ate apples, drank cider, cracked nuts and jokes, told stories, and enjoyed life. This was also the room where company was received and entertained, and by the light of the lard lamp the evening was pleasantly spent.

Fig. 4. Lard Lamp.

Another lamp, more primitive than this iron one, was often used in the cabin. It was called a "slut" and consisted of a rag tied over a button to make it stand up for a wick, which was set into a saucer filled with lard and lighted.

The other room and the garret were used as sleeping rooms for the family or guests. The writer remembers very distinctly sleeping in the loft, as one of four children in a bed feet together, many a cold winter in his boyhood days, and of mornings finding the bedclothes covered with snow, which had sifted in between the clapboards.

The accompanying sketch represents the log cabin in which the writer was born, similar to most of the houses of that day.

Sometimes there would be added a front porch to the house, where the family would enjoy the quiet evenings of the summer.

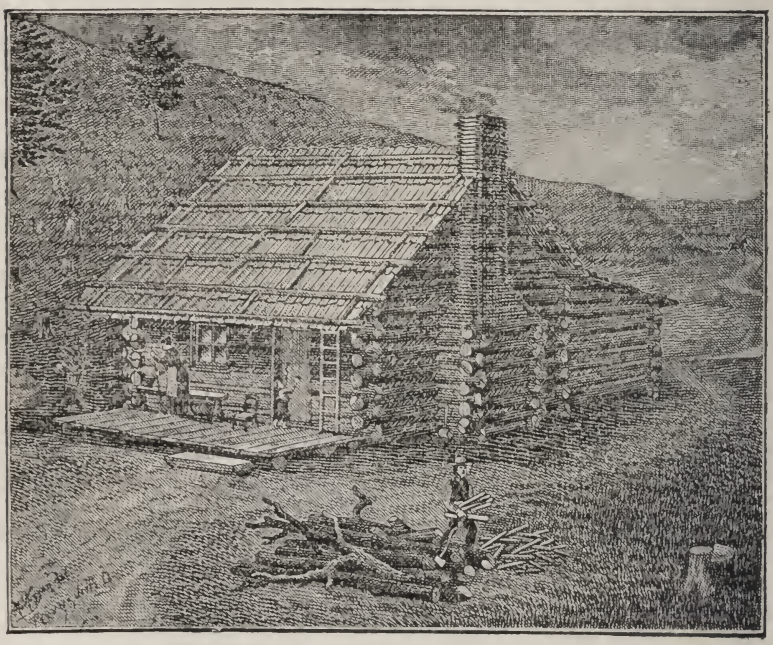

Fig. 5. Log Cabin.

The hewed-log house, with logs hewed inside and outside, with roof of oak shingles, shaved with drawing knife on the shaving-horse and nailed on rafters, with tight board floors and doors, chunked and daubed and otherwise built like the cabin described, was the first improvement on the primitive cabin.

The barns and stables were usually built of logs and were not very large. Stock generally ran outdoors winter and summer. In the summer time cattle and hogs were turned

into the woods, with ear marks of the owner. The cows generally were belled so as to find them easily at milking time, and the sheep always had a bell wether to lead them, and sometimes horses were also belled.

Occasionally could be seen better houses, some of brick and others frame, with walls weather-boarded, on the better class of farms.

The wood pile was usually out of doors, near the house, with no cover or shed over it. Large logs, indeed whole trees, would be hauled in the fall for the winter's wood, to be cut up with the ax when used, the boys generally having the charge of keeping the mother supplied with wood.

In the absence of cellars, for none were made under the cabin, caves were often made in hillsides, in which fruits and vegetables were kept in the winter; but generally potatoes, apples, turnips, cabbages, and other vegetables, were buried in a corner of the garden, in separate holes, as they were called, covered with straw and with a heavy coating of earth, in the form of a cone, to prevent freezing. When desired for use a hole was made in the covering to get them out, the hole being stopped up by a plug of straw or hay to keep out the frost.

Fig. 6. Split Broom.

The split broom was found in every household. This was made of a stick of green hickory wood, the handle being first shaped of the proper size and length, with a shaving knife. The broom part was made of the big end of the stick, after taking off the bark, by splitting with a pen-knife thin and fine strips of the wood, leaving the ends fast to the stick, and turning them downwards and tying them with a string to form the head, as the cut shows. This was the almost universal scrub broom, answering a better purpose than the corn broom for the rough puncheon floors. It was

made in the house in the long winter evenings beside the cabin fire, by some of the men or boys. Such brooms were also made by experts for sale. The "hickory broom" has become noted as the great "scrubber" to clean political or other foul places.

Fig. 7. The Fire-Place and Metal Oven.

The big metal oven with its lid performed the principal baking; and the iron pot, hung on the crane, cooked the boiled dinners, and made the mush for the family. It was not an unusual thing to see several children, with tin cup and spoon in hand, seated around the mush pot on the hearth, helping themselves to mush and milk as their evening meal. The bake oven was about fifteen inches in diameter and eight inches high, with lugs at two sides in which to insert the bail or hooks for lifting, mounted on short legs, and having a cover or lid with a flange around it to hold coals. To bake bread, coals were placed on the hearth, the oven with the dough put in it was set upon the coals, and the lid covered with live coals placed upon it, which were carefully watched to keep them from kindling to a flame until the baking was completed. Oh, the rich odors that came from the old iron oven, to the hungry boy in the days of yore! In this oven

were also fried the nice doughnuts, or fat cakes as they were sometimes called, that the good mothers knew so well how to make.

The iron pot hanging over the fire also had a bail, with a lid to keep out the soot falling from the open chimney. All the meat frying was done in the open iron skillet with a handle for lifting; and it, as well as the oven, used to bake the buckwheat and pancakes for the family.

Sometimes heavy metal andirons were used in the fireplace, on which was placed a forestick in making the fire; but often stones answered their purpose.

An old settler, who had been one of a large family of children, grew up to be a large fleshy man, whilst the others were small and thin. He used to explain his fattened condition in this way: He said he was the only left-handed one in the family, and when boys their principal living was bean porridge, which, after it was cooked, would be set out in the pot, with the family gathered around it. The right-handed ones, dipping in their spoons, soon got the contents of the pot going around in a whirl, and the few beans and small fragments of meat partook of the circular motion, but he, being left-handed, thrust in his spoon and met the floating beans and meat, and was thus able to appropriate to himself the solid food, leaving the others to live chiefly on the thin porridge.

Some of the more able farmers would have a mud or brick out oven, in which the mother baked the grand old apple and pumpkin pies, so much enjoyed by the young. There were no cooking stoves, and but few stoves of any kind to warm the house. The open, blazing wood fire alone warmed the house and spread cheer and comfort over the hearthstone. Coal was not then used for heating or for steam purposes. Indeed, it was scarcely known for these uses. The lucifer match was not then used for lighting fires. It came after this period. When the house fire went out, resort would be had to the nearest neighbor to "borrow fire," or it

would be made by steel and flint and punk, a species of rotten wood found in the woods, that easily caught the sparks made with the flint and steel, and often the fire was started with a bellows.

Fig. 8. Bellows.

The flint lock was used on the gun. The powder horn, shot pouch, and bullet molds, also belonged to it. Percussion caps or loaded shells were not then invented.

The common flowers cultivated in the dooryard and the garden were Marigold, Pink, Sunflower, Hollyhock, Easter Posy, Sweet William, Tulip, Poppy, Roses, Bachelors' Button, and Touch-me-nots. No house plants or flowers would be found in the windows of the home.

Few carpets of any kind were used, and the household furniture was plain and substantial rather than ornamental. The dishes and table ware were plain and mostly common ware, but occasionally a full set of Liverpool ware would be found in the home of the more wealthy farmer. The cutlery of that day was greatly inferior to that of the present time. Some pot metal knives and forks were used; and some of the pewter plates, sugar bowls, and teapots of the olden times were still in use on some tables.

The farm house very often was not furnished with a wash basin. The washing of face and hands was done at the spring trough, or by pouring water from a tin cup, or gourd,

Fig. 9. The Gourd.

by one upon the hands of another, and so taking turns at the wash. No bath tubs were used, and when men and boys

desired to bathe they went to the neighboring stream or mill pond, and "went in a swimming."

No shoe blacking had been invented, and grease mixed with burnt straw was used. In those days tea and coffee were luxuries not in every house; but rye coffee, sassafras and spice and sage teas, supplied their place, and answered every purpose. Hog and hominy, corn bread and mush and milk, fruit and honey, constituted the "staff of life."

In these humble and happy homes, the boys and girls were brought up in a frugal way. With few luxuries, but healthful food and much outdoor exercise, they were strong and healthy, and from such homes have gone many of the men and women who have controled and led in the affairs of our State, as well as the Nation.

It is seldom that the home of our childhood is forgotten. All through life busy memory will recall to our recollection those surroundings of early life, and we love to think of our dear old home, be it "ever so humble." The writer has been introduced in and visited the elegant mansions of the rich, decorated with the finest work of art, with the beautiful household ornaments of this day, but no place has ever seemed to him so dear as the cabin home of his boyhood. He has eaten at the table of the cultured and wealthy, with costly dishes and elegant gold and silver decorations, dined with Governors, Senators, Cabinet Ministers, and Presidents, but never enjoyed so much the viands before him, as he did the good mother's dinner at his early hearthstone upon the farm.

DOMESTIC MANUFACTURES.

The raw materials available for the farmer's clothing were supplied by a flock of sheep on almost every farm, and a flax patch yearly sown to furnish flax for linen and tow cloth. There was required much labor in the manufacture of these materials, and the greater part was performed by the women of the household.

The men raised the flax, the seed being sown by hand, and the ripe flax being pulled by hand and spread upon the ground to rot. After sufficient length of time, it was gathered and taken to the flax brake, a heavy wooden machine,

Fig. 10. Flax Brake.

by which, after being dried by fire, the stalks were so broken up that the fiber was completely separated from them. Then a rough hatchel was used to remove the broken

Fig. 11. Rough Hatchel.

stalks, and the fibers were scutched on the sharp edge of an upright board with a wooden knife to get the tow out and

Fig. 12. Wooden Knife.

soften them. Next they were put upon the fine-tooth hatchel, and all the short fibers called tow were separated

Fig. 13. Fine Hatchel.

from the long fibers; and the long, called flax proper, were put into knots or bundles for spinning.

The men sheared the sheep, after having washed them completely. The wool was carded on hand cards by the

Fig. 14. Hand Cards.

women, and made into rolls for spinning. They spun the wool on the big and little wheel, mostly on the big one,

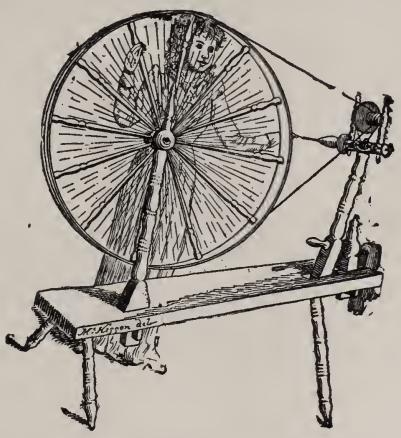

Fig. 15. Big Spinning Wheel.

made it into skeins on the reel, and colored the yarn as

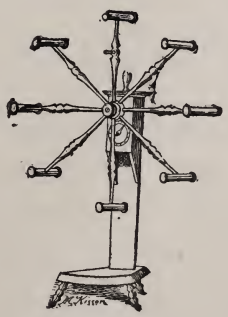

Fig. 16. Reel.

desired; and with the yarn they made flannel, being all wool, for the women and girls. Of the spun wool the women wove also the elegant and almost everlasting coverlet, which was the pride of every good housewife.

They bought cotton yarn, and colored it, and of it made the chain for linsey, the filling being woolen yarn, for the wear of men and boys. When not able to buy cotton yarn for chain, the weaver used tow thread instead, which made coarser cloth. The flax was spun by the women, and so was the tow, on the little wheel, the one making linen, and the

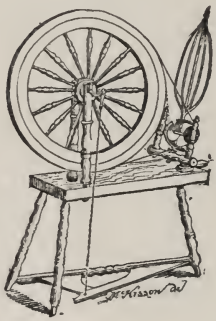

FIG. 17. LITTLE SPINNING WHEEL.

other rough cloth. With the linen thread thus spun, they made the beautiful table cloths, yet to be found in many a country home.

Nearly every neighborhood had a loom, and some woman did the weaving of the flannel, linsey, linen, and tow cloth. Getting the weaving home was a great event in the family, for it meant new clothes. If men were able to buy store cloth, the village tailor generally made the garments; but many housewives made up that sort of clothing also.

An expert in skill was required to weave the coverlet and fine table linen, but such skill was found when needed. There was often made white flannel, to be fulled for men's heavy wear. The women made also sewing thread, and shoe

thread, and often sold them with their surplus flannel, linsey, and linen.

The village or cross roads blacksmith was the manufacturer for most farm implements. He made the axes, hoes and forks used on the farm, sharpened plow points and coulters, shod the horses, made wagons, chains, etc., and was the general repairer of all implements used.

The shaving-horse and drawing-knife, by which were

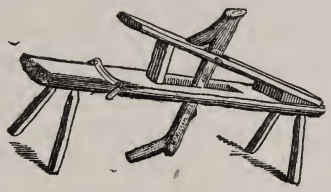

FIG. 18. THE SHAVING HORSE AND DRAWING KNIFE.

made many wooden tools, were found on almost every farm. So were the maul and iron wedge for rail splitting, to build and repair the pioneer worm fence then in universal use on the farm. The broad-ax for hewing timber and the frow for riving clapboards, shingles, and staves, were in every neighborhood.

The water mills on the streams did all the grinding for the people, and ran the machinery for the manufacturing purposes then in use. The old French buhr millstone was used to make flour and meal, as well as chop for stock food. The family milling was usually done on horseback; and when boys were sent the old pack saddle was used, so that

FIG. 19. THE PACK SADDLE.

the bag would not fall off on the way, and also it was used on horses led without riders. Grinding was paid for by the toll, and the customer took his turn in the grinding, and

often had to wait all day for his grist to be done. The writer remembers many a hungry wait for a boy.

The hides of beeves and calves killed, and of cattle dying of disease, were taken to the tanner of the neighboring village to be tanned and finished into leather on the halves. In the fall, when the upper and sole-leather and calfskins were brought home, there would be great rejoicing in the family, as the shoe-maker and new shoes would come soon. The country shoe-maker would be notified and would come with his shoe bench and kit of tools, and stay in the family until he made all the shoes for the family for the winter. Generally but one pair of shoes were furnished in the year for the boys and girls, and during the summer they mostly went barefooted. The writer has a distinct recollection of the time when he could run barefoot over the most stony ground with comfort, and without flinching. No boots were worn by the boys, and few men had them. Some of the more wealthy farmers would patronize the village shoe-maker, and have their leather made up to measurements of each member of the family.

There was another domestic manufacture, the mention of which should not be omitted. Scattered through the country there were many small distilleries, and large ones near the larger towns, where corn, rye and barley were manufactured into whisky. There being no Internal Revenue laws, no government tax upon spirituous liquors, and but slight restriction to their sale, whisky was very cheap, within the reach of almost every person, and was quite generally used. Often peach and apple brandy would also be made. There were no breweries to make beer and ale, so the principal drink for dissipation was whisky or brandy. Farmers could exchange their rye and corn for whisky when they desired it, getting usually one gallon for a bushel of corn, and five quarts for a bushel of rye, the money price for whisky being about twenty-five cents a gallon. Usually at the distilleries hogs and cattle were kept and fattened on the

slop for market, making it a profitable business. These "still houses," as they were commonly called, were places of common resort for the idle, and for drinking men, as well as business men of the neighborhood, and did not prove to be very valuable factors in the moral education of the people.

Many farmers raised their own tobacco, although manufactured chewing and smoking tobacco was very cheap. The habit of chewing and smoking was perhaps as general then as now, among grown up men, but boys scarcely ever smoked or chewed, or used tobacco in any form. The fatal cigarette was not then invented, and cigars of all kinds were much inferior to those now used. The old "cob pipe" was the standby for smoking by old men and women; but clay pipes were sometimes used.

Wherever there were maple or sugar trees, sugar making was a very interesting economy, and the sugar camp was a very popular institution. The process was then a rude and simple one. The trees were tapped in the proper time with an auger or gouge; spiles of sumach, sassafras, or elder were driven in the hole; and the sap ran into a trough made of

FIG. 20. SUGAR TROUGH.

cherry or ash, dug out with the ax. A log hut would be built with either two big logs lying across the front, or a rude furnace built of stones, into which iron kettles would be set, and in which the "sugar water" would be boiled. There was usually a good deal of frolicsome fun as well as hard work about the business of the camp. The boiling was often continued all night, affording a fine opportunity for a lively time among the young people of both sexes, in which card playing and other innocent amusements enlivened the work of the night. Often pleasant visits were exchanged with other camps of the neighborhood. The

"stirring off" was quite an event of the neighborhood, and attracted pleasant visitors, and formed friendly associations around the sugar kettle. The sugar eaten was usually in the form of wax, before it had granulated. Then was the time, too, that the Easter eggs were filled and laid away until Easter came. At the close of the season the sap was mostly made into molasses.

These sweets were found in most farm houses, along with the winter's honey, and added much interest and relish to the buckwheat and corn cakes made for the table.

Then almost every farm was a little kingdom, where nearly everything used in the family was raised and made by its own economy and industry.

WOMEN'S WORK.

The employments of women were confined to a few occupations. Doing house work, sewing, spinning, knitting and weaving, were their principal labor. They were, in fact, the manufacturers in the household. The mothers and daughters made their own clothing, and mostly that of the men and boys of the family.

In those days, the big spinning wheel (page 45) was the most important instrument in the house. To run it was good exercise for the girls. The walking to pull out the woolen thread, and run it on the spindle, brought into exercise the muscles of the limbs, expanded the chest, and generally made them active and healthy, and with their exercise in outdoor life made them a race of strong and well developed women. The little wheel (page 46) was often run at the same time in spinning flax, as well as wool. In the busy time for this work, in almost every household, the hum of the wheels, the merry song of the pretty spinner, with jokes and fun, made pleasant music, and regaled the family with rich enjoyment not excelled by the music of the stage.

The women, as a general thing did the milking and butter-making, using the old dasher churn. Except in a Yankee

FIG. 21. DASHER CHURN.

family no man or boy could be induced to milk the cows, it being regarded as woman's work. But wherever a New Englander was found, he and the boys did the "pailing" of the cows.

Usually the women did most of the gardening, and did the necessary cultivation of all sorts of vegetables raised for the table, as well as the flowers for the door yard. They also cared for the fruit, and dried apples, peaches and smaller fruits, besides attending to the raising of chickens, turkeys, geese and ducks for home use and market.

The women did most of the marketing, and made the purchases at the village store, or of the traveling pedler, then everywhere found. No girl lost caste by "working out," as it was called, and was treated in all company as those who did not do so. Occasionally a woman would be employed to teach the village school in the summer.

Before the advent of the washboard and the washing machine, the washing of clothes was done by our mothers by rubbing with the hands, or beating them with a stick on a bench made of a puncheon, and wringing them with the hands. The clothes were dried upon a grape vine, where they were fastened with thorns for pins. The flat-iron was

then nearly as now, with the exception that never more than one was owned by a family, and neighbors borrowed from each other on ironing day.

DRESS.

The common dress of the boys consisted of linsey pants and wammus or roundabout (but no drawers nor undershirts nor overcoats), with coarse shoes and wool hats or hair seal caps for the winter, and linen and tow cloth and straw hats for the summer. Men often wore the same, but generally had coats and pants made out of fulled flannel, and some were able to wear store clothes made by the village tailor. Plaid cloaks as well as overcoats were worn by the men in the winter. Buttons for shirts were made of flax thread spun at home; and wooden molds covered by hand with some cloth materials answered for buttons on heavy clothing.

The average young man usually had a suit of "broad cloth," made by the tailor, and a fur hat and calfskin shoes, for his Sunday or party rig.

For horseback riding men often had overalls, or used green baize leggins tied on at the knee.

The women and girls, for everyday wear in the winter time, wore flannel dresses, plain, striped, or cross-barred, as fancy might dictate, with quilted or red flannel petticoats. In the summer they generally wore gingham, calico and lawn for dresses, with dimity skirts, and sun bonnets when out of doors. Most of the women and girls had an extra suit or two for dress occasions of alpaca, merino, or other fine goods, with fashionable bonnets, shawls and wraps of various kinds. The corset was then unknown among the girls. Parasols and umbrellas were not very plenty in the family. Powders and cosmetics were not then used for decoration by the women. The bureau drawers or chests were usually filled with rose leaves or wintergreen, to scent the clothing in place of musk. Fashion ruled and controlled

the young people of the farm then about as much as now. Style was as changeable then as now, and troubled the beau and belle to keep up with its demands. Dress in general was as beautiful and comfortable as now, and much less expensive.

TRANSPORTATION.

There were then no railroads in Ohio. Lake Erie on the north, the Ohio Canal running from this lake through the the State to the Ohio river, and the navigable rivers, were the highways on which farm products were carried to market in the east and south. Grain and pork were hauled by wagon, with horses or oxen, great distances to places of market on Lake Erie, the Ohio river, or the canal. The roads had only clay and mud foundations, and were often badly graded. Sometimes they were stoned or corduroyed, but generally were only mud pikes. In the laying out of roads but little attention was paid to grade. Thus many of the most traveled thoroughfares were laid over steep hills when a little foresight and work could have made them pass around the base of the hill, with much lower grade.

Packet boats were run on the canal to carry passengers and accommodate travel, and the writer had many pleasant

Fig. 22. Stage Coach.

rides upon them in their day. The public travel off the lines of the lake or canal was by means of the old stage coach with four horses, carrying some twelve or fifteen passengers,

besides the public mail on the main routes. The loud blast of the horn, echoing from hill to dale, announced the arrival and departure of the stage. This arrival or departure was usually a great event at the country or village tavern, where would be assembled numbers of curious people to see the public travel and passengers as they would get out or in the coach.

The public mail was generally carried on horseback on the smaller routes and upon cross lines.

For long hauls the four or six-horse covered wagon, the driver riding the near wheel horse with long whip and lines, was used to convey produce to market, and also to haul

FIG. 23. SIX-HORSE WAGON.

goods from the eastern cities to the country stores for sale. With its feed trough and covered bed it afforded ample accommodation for the driver as well as the horses in making the trips forward and back. The tar box and the linch pin constituted an important part of the machinery.

There were no steel spring buggies or carriages then. Little wagons, called "carryalls," with wooden springs, and common two-horse wagons without springs, were the vehicles in use for riding to church or on business by the farmers and their families. Generally the local travel was on horseback or afoot for short distances and sometimes long ones. So men and women became expert horseback riders, and thus rode to church and other public gatherings. Generally from parties and gatherings at night the girls were taken home by the boys on the same horse, the girl riding behind the boy, with one arm necessarily around him to hold on—a

jolly way to ride. Hence it was a common inquiry in the purchase or trade for a horse, "Will he carry double?"

There was a great pride among the young people to have a good traveling horse, speedy if necessary, and elegant saddles and bridles, with as much work and decoration as could be obtained upon them. It was a very common thing for the men to use spurs in riding, as it was for the girls to have nice riding whips and to know how to use them to make time when desirable. The writer, when a boy, had many a horse race with the girls.

FRUITS, NUTS.

The wild strawberry, growing in the meadows, the raspberry and blackberry, growing in the fence corners and waste places, the huckleberry growing on the hills, the service berry and the wild grape growing in the woods, the gooseberry, currant, dewberry, elderberry, mulberry, wild cherry, the haw, wild red plum, cranberry, and crabapple, constituted the principal small fruits of that day. The currant and gooseberry were to some extent cultivated in the garden, but not the strawberry, grape, raspberry, or blackberry.

The chestnut, hickory nut, black walnut, butternut, and hazelnut, were carefully gathered and stored away for winter use by the average boy, and the hogs gathered the beech nuts and acorns and fattened upon them.

Apples, peaches and pears were generally of native stock, greatly inferior to those now cultivated. Little attention was paid to their improvement by cultivation. Fruits were mostly dried for winter use and hardly ever were preserved with sugar, and the canning process was unknown.

The tomato, now so universally used, was then laid upon the mantel for an ornament, with the mother's injunction that it was poisonous and must not be eaten.

Apple butter boiling in the fall was quite an event in the family, and so was making pumpkin butter. These were

much used, and were found in the winter in every well regulated family.

Wherever there was an apple orchard, cider making demanded the attention of the farmer, and the cider barrel would be found on tap during winter evenings.

Sweet corn was not then cultivated for the table; no rhubarb (also called pie plant), or celery or horse radish, was then raised in the garden, or used on the table.

FARM STOCK.

The horses in common use for work on the farm were of common breed, hardy and strong. No care had been exercised to improve them by breeding. There were, however, in every neighborhood a few well bred horses and mares, some of them thoroughbred, and these were the riding horses of the time, as well as the race horses, so much prized by the people. There were then no trotting or pacing horses for speed. All the racing was done by the running horse, and he was the measure of speed on the race course.

Cattle, sheep, and hogs, were generally of common breed. A few Durham and Devon cattle were beginning to appear

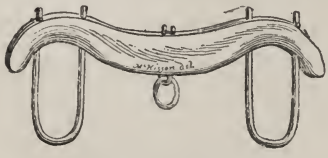

Fig. 24. Ox Yoke.

on the farm. Hogs and sheep have been greatly improved by modern breeding, as well as all farm stock. The old dung-hill fowl, with a slight sprinkling of the game, constituted the farm poultry. They hatched the natural way. Geese and ducks were found on almost every farm. From these were plucked yearly the feathers which formed a part of the country trade, as well as those that made the grand

feather beds of our mothers and grandmothers, of which they were so justly proud.

Nearly every farmer had one or more yoke of oxen, and occasionally a team of mules, both of which teams were often used for plowing. When three horses were used for a team, one was hitched in front, and not alongside of the two as now. A horse also would be often hitched before a yoke of oxen to add strength to the team.

SPORTS AND AMUSEMENTS.

The occasions of farm gatherings at the time of which we write consisted of corn huskings, flax pullings, apple paring bees, quiltings, log rollings, and wood choppings. A short description of each may be interesting to the reader of to-day.

Corn huskings were quite popular gatherings. The farmer would pull the corn with husks on from the stalk in the field, haul it to the barn or pile it outside under some cover. Then huskers would be invited, and sometimes girls would be invited and participate. The corn pile would be divided, and captains chosen, and huskers divided equally for the work, and the merry contest would begin, and victory would make the winning leader, of the side that finished first, a hero for the time. When girls were present one law was always enforced; that was, that he who should find a red ear should be allowed to kiss the girl next to him. Sometimes it was said, some rascal would be guilty of the fraud of carrying red ears from home in his pocket to win the kisses.

Flax pullings would be attended by the young people of both sexes, who would go into the flax patch and pull up the ripened flax, and carefully spread it upon the ground to rot and bleach.

At apple parings boys and girls would put in the evening paring apples, cutting them in quarters, coring them, and

stringing upon long strings, to be hung up to be dried around the kitchen fire.

The log rollings and wood choppings would be attended by the young men, whilst the girls would be engaged in quilting or sewing in the house, and all meet at the generous supper. These gatherings generally ended with a dance or a jolly party. The anticipation of meeting the girls would generally bring the boys to the hard work of the day, and to "go home with the girls in the morning."

The dance was a favorite amusement and was indulged in by old and young. The fiddler of the occasion was the center of attraction of the evening. He regulated and called the dances and was commander-in-chief. The "French Four," "Money Musk," "Virginia reel," "the jig," and the "hoe down," were the principal figures danced. The "French Four" usually presented the opportunity to "cut the pigeon wing," which required great activity and practice to accomplish. The dancing of that time required much more muscle to be successful than the present graceful glide or even waltz. "The Devil's Dream," "Fisher's Hornpipe," "Old Soomer licked the ladle," and "Sugar in the gourd," were favorite tunes on the fiddle. The player generally knew nothing about keys, sharps or flats, or notes or written music, but played with inspiring vigor, by air, and with the "spirit and the understanding."

It often happened that in some neighborhoods the young people did not dance, and they would amuse themselves in plays of various character. "Sister Phœbe," "hunting the thimble," "Pussey wants a corner," and "Marching to Quebec," were the leading plays, "Sister Phœbe" being usually the favorite. This verse:

> "Sister Phœbe, how merry were we
> When we sat under the juniper tree;
> Put this hat on to keep the head warm,
> Take a sweet kiss, 'twill do no harm,"

no doubt had much to do with its great popularity.

The singing school was a great event in the neighborhood, and was held every winter and attended by the young and old of both sexes. Often the big sled filled with straw and young people made a gay and lively sleighing party. A teacher was usually employed for so many nights or lessons. The singing was done by what was called the "buckwheat notes." These schools greatly improved the music in congregations and also in families. The old people of to-day will no doubt remember the great pleasure they experienced in singing "Old Hundred," "America," "Greenfields," "Coronation," and other tunes of "ye olden times."

Debating societies were held on winter evenings, in most neighborhoods, where young and old participated in interesting subjects of debate. Such questions as these would be discussed and often drew out good powers for debate:

"Which has the greater right to complain of the United States, the Indian or the negro?"

"Who deserves the greater credit, Christopher Columbus or George Washington?"

"Who was the greatest general, Julius Cæsar or Napoleon Bonaparte?"

"Which is the more destructive element, fire or water?"

"In which is the greater pleasure, pursuit or possession?"

and many other subjects of a like character. These singings and debates were valuable factors in the education of the people.

The shooting and raffling match was another standing amusement. It usually occurred about Christmas and New Year's. A man would buy a quantity of goods, coffee, tea, etc., and have them put up in small parcels and put them up to be shot or raffled for at so much per chance, thereby getting a good price for the article, as well as affording interest and amusement to the contestors. The shooting was with the rifle at a target in the daytime, and the raffling continued after nightfall. Copper cents were placed in a hat, shaken up and thrown upon a table by the holder of a chance, and the most heads in a given number of throws would win the prize. After all the goods were disposed of, generally games of cards for money would be resorted to, and in that

way finish out the evening's meeting. "Seven up" or "old sledge" was the usual and most favorite game. Sometimes "three up" was played, being a much shorter game.

Shooting New Year was another amusement of the times. A party of men would mask themselves, and with their guns, go from house to house about midnight on New Year's eve, wake up the household by a volley from their guns, and wish all a "happy New Year." Generally they would be invited into the house and be treated to whisky, apples, cider, and cake, and have a jolly good time.

Coon hunting was an interesting amusement for young men and boys. A good coon night would be selected, and with the noted "coon dog" and gun, the woods would be hunted over, and when his coonship was treed, if the tree happened to be too large to climb to get the coon, down it must come. It was the law of the hunt and of the woods that whether it was a good rail, clapboard, or shingle tree, it might be felled without the consent of the owner. The same rule applied to bee trees found by the bee hunter, who was then entitled to the honey as the result of the finding of the tree, no difference on whose land it was found. The coon has always been a favorite game, and has been closely identified with pioneer life. In the celebrated Presidential campaign of 1840 he played a conspicuous part in the great meetings of the people, and was adopted as the representative of the great successful party of that day.

As to cutting bee trees many good stories were told of conflicts over the fallen trees for the honey. Often efforts would be made to steal the honey, by cutting the tree at night, and sometimes the finder or some other party would organize to drive away the cutting party and as soon as the tree would fall rush upon the tree and drive the other party away, taking the honey in triumph home.

Horse races were a regular and very favorite amusement. They consisted of a quarter and half a mile straight races, or one, two and three miles on a circular track. This class

of races were called Fairs, and generally took place after harvest as a sort of harvest home. These races were all running races, and the horse was ridden by a jockey. Often horses would be required to make three heats of a mile each, the rule being that the winning horse must take two out of three heats. The heats would sometimes be fixed at two or three miles each, and require two out of three of the heats to win the race. These long races on circular tracks would usually occupy three or four days, with special purses for each day and race. The best and fastest horses of the country would be brought to these Fairs, and large crowds of people of both sexes attended them.

The most noted race of this kind was made on the Indian Field track on Owl Creek, and the distance run was nine miles. Three horses made it. "Old Hippy," an Owl Creek horse, partly thoroughbred, who had never been beaten in a three-mile race, was one of the entries; and two other thoroughbred horses from Kentucky, named Red Fox and Jackson, were the other two. The heats were three times around the mile track. Red Fox took the first heat, "Old Hippy" being second and Jackson the third. The second heat was won by "Old Hippy," Red Fox being second and Jackson third. The third heat, deciding the race, was won by "Old Hippy," with Jackson second and Red Fox third. This was the most exciting race that ever occurred in that region of the country, not so much, however, for the amount of the purse, as for the speed and endurance of the horses.

Fox hunting was a rare sport, and chasing the fox with a pack of hounds over hill and dale, with the music of their bark and the excitement of horse and rider, was regarded as a manly exercise. Times would be fixed for the hunt and invitations sent out to the owners of hounds as well as lovers of the chase to join it, and large numbers would usually be present at the start. Great rivalry would be exhibited in having the fastest dog, and he who was in at the death first carried off, in triumph, the fox's tail as a distinguished trophy.

Cock fights would occasionally take place. At times there would be a great rage for this amusement, when game chickens would command a high price. The dung-hill rooster couldn't match the game cock, and blood and breeding would tell in this as in other departments of nature.

Foot racing, wrestling, jumping, and pitching quoits, were indulged in at all public gatherings, to while away the time, and afforded very popular amusements.

The circus and menagerie on a small scale visited the towns and villages every summer, and large numbers of people would attend. The monkey, and the pony, and elephant, were always great sights for the young folks to enjoy. The circus riding and tumbling, with the fun of the clown, always made these shows popular.

Fishing was a great sport. With hook and line and seine, the rivers and streams were relieved of their finny inhabitants, and our tables were abundantly supplied with healthy and delicious food.

MILITARY MUSTERS OR PARADES.

The whole male population of the county between eighteen and forty-five years of age composed the militia force, under the law, and usually constituted but one regiment with its necessary officers. This force was required to meet by companies once a year for drill, and afterward the whole regiment would meet for one day's drill, either at the county seat or some other place named. Besides, there were one or more regiments of volunteers in the county called rifle regiments, which were required to be uniformed. These regiments, too, had their company meetings. Then all the commissioned officers, including those of the militia, met at the county seat for two days' drill, called "Officer's Muster." The whole rifle regiments were required to meet once a year for regimental drill. These grand military displays always gathered a large crowd of citizens, and constituted a general holiday.

The "big musters" were notorious for the opportunities afforded for horse trades and swaps. Usually held in the fall, it was a great occasion for the sale and consumption of melons, of which there would be a great slaughter. The rowdy element, found more or less in every community, would use it as an occasion to settle many a quarrel by a knock-down fight. The lover of the horse race would also have his opportunity to show the speed of his favorite; and the athletes would have many a foot race and wrestling match. So these gatherings were looked upon and waited for as great events of the county; they afforded a pleasant change in the routine of every-day country life, and were greatly enjoyed by the people.

WEDDINGS.

Weddings have been interesting and popular in all times. Sixty years ago there seemed to be more in proportion to the population than now. Fewer old maids and bachelors were then "left in the cold." The ceremony was more simple, and was performed with much less expense for wardrobe or outfit. No wedding presents were usually expected.

The average girl was considered well provided for when her mother furnished her with a good bed and bedding, a side saddle, a cow, six knives and forks, the same number of plates, cups and saucers, teaspoons and tablespoons, a tea-kettle, dutch oven, and a wash tub, in addition to her wedding and Sunday dresses. Generally the bride wore a neat cap made out of light stuff, and well trimmed with ribbons, and the groom wore his best new suit made for the occasion.

Bridal tours were not then taken to any extent, and usually housekeeping immediately commenced. The night of the wedding the couple generally had a grand serenade, the music being made by cow-bells, horse fiddles, and horns, not very harmonious, but loud in tones. The next day after

the wedding there would usually be what was called an "Infair," at the home of the groom, where most of the wedding guests would meet and have a great family dinner.

There was a custom of running for the bottle at the infair. Three or four of the party having the best horses, the cavalcade being generally on horseback, would start in a race to reach the groom's home first; it often was a neck-and-neck race for miles; and he who got there first was entitled to the bottle filled with whisky, with a red ribbon around its neck, which he would carry back with great pride to the coming company, and for the time he would be the hero of the occasion.

It was a trite saying when a younger brother or sister was married before the older, that the older one must "dance in the hog trough."

The opportunities for courting in those days were not so good as now. As a general thing the family room must be

FIG. 25.
TALLOW CANDLE.

FIG. 26.
CANDLE MOLD.

FIG. 27.
SNUFFERS.

occupied by the young folks at night and courting done after the old folks had gone to bed. The neighborhood gatherings made it convenient, however, to meet often and make love. When the weather was suitable, strolls about the farm, hunting berries, or for exercise in walking, were improved, so that the privacy needed was usually obtained.

The lighting of the house was by the iron lard lamp, hung upon a nail, or by a candle dip or molded tallow candle stuck in a holder or candle-stick and brightened with snuffers. The blazing hickory fire also added light as well as warmth to the room, and cheer to the young folks.

RELIGIOUS MEETINGS.

In those days there was quite as much morality and piety as at the present time. Every neighborhood and village had its regular preaching, and churches of all denominations were established and generally well attended. Meetings were not held so often, however. In the congregation the women were seated on one side and the men on the other, keeping separate during their worship. This was the general custom, and usually enforced.

The Methodists had a system of circuits, and each minister was assigned to one. They usually traveled on horseback, and stayed with some member near the place of preaching. A single man was entitled to receive from the congregation one hundred dollars yearly, and a married man one hundred dollars in addition for his wife, and fifty dollars for each of his children. His circuit would occupy his whole time. Other preachers had stated places to preach, did not do so much traveling, and were generally better paid.

The camp meeting was the great institution of the time. It was always held in some shady grove, with good springs, near some public road and easy of access. Log huts would be built around a hollow square, with a large platform for a pulpit at one side, and rude seats in front to accommodate the congregation. The shanties would be filled by members and their families coming from many miles around. The meetings would usually last a week, with preaching day and night. Large crowds of people always attended. The preaching was of a high order, and the best and most eloquent ministers of the church would generally be in attendance.

The meetings at night, with lamp and torch lights in the grand old woods, the singing of the immense congregation, the weird appearance of the great trees and dense foliage, with the blue canopy above, presented a scene of grandeur, and a sublimity of worship, not likely to be forgotten.

These grand gatherings spread a wide and healthy moral and religious influence over the country, and did great good in the religious education of the people. Alas! we shall never see them repeated. They are gone with the Past.

THE VILLAGE STORE.

The neighboring village was a great place of resort, particularly on Saturdays. The women would come to trade and purchase supplies, and the men to meet and talk over the news of the times, and to get their mail. There were no daily newspapers, and but few weekly ones were taken except the county papers, and but few books were within reach of the people. Hence the village store was made the headquarters for general information to be obtained by these weekly meetings. Particularly in the long winter evenings, the store would be visited by the surrounding farmers to gather what information they could in that way. In the warm corner would be seen the village doctor, the squire, the blacksmith, the shoemaker, tailor, and other mechanics, often the preacher and the politician, and the school teacher. There would nightly be discussed the gossip of the day, the politics of the times, all religious questions, financial matters, and particularly the characters of the people. These gatherings in fact molded the public opinion of the village and the neighborhood, and kept all well posted on the leading questions of the day, and filled the place of the daily paper of the present time.

The store was the medium of exchange for the farmer. It took in exchange for goods all sorts of produce of the farm, such as butter, eggs, cheese, rags, feathers, beeswax, tallow, lard, hops, corn, wheat, pork, cider, fur, and even ginseng gathered by the people. These products would be sold by the country merchant at Pittsburgh, or farther east, whither they would often be hauled with the big wagons.

The merchant generally sold a great part of his goods on credit and collected up twice a year.

Country merchants traveled east on horseback or by stage to purchase their goods. There were then agents or runners of wholesale houses in the east, who traveled on horseback and took orders, which saved the merchants many tedious trips for goods. Traveling peddlers also visited the stores and sold many articles at wholesale to the merchants, which enabled the retail dealers to keep up their stock in some measure without frequently visiting the eastern cities.

THE VILLAGE DOCTOR.

Nearly every village had its physician who was generally the learned man of the place, and the scientific and literary oracle of the neighborhood. Sometimes there would be two or more located in the same village; and when that occurred, there was usually kept up a terrible war between them, resulting often in neighborhood quarrels, as sides might be taken by the friends of either.

Generally the doctors visited their country patients, in sometimes long rides, on horseback with their medicines packed in their "pill bags" ready to be administered as occasion might require.

The diseases, and many of the remedies, were then like those of the present time. But one treatment then seemed to be adopted by all the "regulars," that is, bleeding for most ailments, particularly for fevers. It was not then discovered that the use of quinine was a much better remedy, as now used by the medical profession in all parts of the world. People did not call the doctor for every little trouble, but only when there seemed to be great danger of serious disease, or sudden injury from accident.

About this time a class of doctors made their appearance, who made war on the "bloody regulars" and discarded all but vegetable remedies. They were called "Thomsonian,"

from the name of the founder; and from their using hot baths and sweatings, were also called "steam doctors." For a while they nearly took the field from the mineral doctors. Their controversies and contentions made it exceedingly interesting to the afflicted. But time soon settled the controversy in favor of the educated physicians.

The family physician was then the general adviser in most family matters and much more relied on than at the present time. Medical knowledge was not then so diffused among the people as now and was principally confined to the medical men. There was a very general belief that a seventh son in successive order had some unusual charm or power to cure disease by laying on of hands. The writer remembers one who was taken far and near to cure ailments of different kinds, so much so that his friends concluded to make him a doctor. He studied medicine in the regular way, and became a celebrated physician, but in his practice he discarded the laying-on-of-hands process, and used the remedies prescribed in the medical books. Marvelous stories were told, and often believed, of the wonderful cures affected by his boyhood practice. It was further believed by many that certain persons were gifted with the power of stopping bleeding, and of drawing the fire out of scalds and burns, by the laying on of hands and repeating of words of charm; and that others could cure the bots in horses by the repeating of certain cabalistic words.

Then, as now, wherever there were doctors, there would be funerals, not because of the doctors, but as the result of diseases, accidents, and old age. The funerals of that day were like the population, plain and inexpensive. There were no costly metallic caskets, ready made to be purchased and used; the village cabinet-maker usually made wooden coffins for the dead, and it did not nearly ruin the estate to bury its owner. The remainder of the estate, moreover, was not then greatly diminished by the officers and attorneys charged with its settlement and distribution.

There were no professional dentists. The "regular" doctor pulled all the teeth, and administered to those aching. If the pain was not stopped with medicine applied, then out it must come. If teeth decayed without pain, they remained without filling, until they became loose and then were extracted. No artificial teeth were then made and used to replace those extracted.

About this time a few dentists were beginning to make their appearance in the larger towns, making a specialty of treatment of the teeth, but they had not reached country families. Therefore, among the country people, was seen a much greater proportion of bad teeth than now.

VILLAGE AND COUNTRY TAVERNS.

Taverns were found in every village and at many public places on traveled roads in the country. Besides affording accommodations for man and beast, they were authorized by law to sell without restriction all sorts of liquors desired by their customers. This made them places of common resort, where the idle and the curious were wont to assemble, and usually they had many visitors on Saturdays and holidays, and in times of bad weather when farmers could not work. The taverns, like the store, served the purpose of a daily newspaper to learn the gossip of the neighborhood, and afforded opportunity to meet and discuss the leading questions of the day, to learn the current news of the times, as well as to trade horses, or have a horse race, or a fight.

In those days the habit of drinking liquors was more universal than now, and there was only a very weak public sentiment in favor of temperance. The law required every keeper of a tavern to obtain a license from the Court of Common Pleas of the county for that purpose. To obtain such license the applicant had to prove to the satisfaction of the court that:

1. He was of good, moral character.

2. A tavern was necessary at the place designated.
3. The applicant had suitable accommodations.
4. He was a suitable person to keep a tavern.

It was an easy matter to make this proof. A man of notorious bad character, whose wife was a good cook and housekeeper, as the writer remembers, once made application for a license to keep a village tavern and produced his two witnesses who swore to the affirmative of the four items required, and the Court ordered the license. Meeting the Judge with whom he was personally acquainted afterward, he said to the Judge, "I wouldn't have swore as them fellers did for the best hoss I ever owned." The Judge replied, "Yes, Joe. I knew your character, but I decided on the evidence before me."

These licenses had to be renewed each year and a small fee paid to the county. Keeping a tavern without a license was indictable and subjected the party to a fine; but there was no accountability for injuries resulting from producing drunkenness to families or the community. The old-fashioned sign swinging on the top of a post in front of the house, with the names of the tavern and its keeper, notified the public of its existence as a tavern.

THE MONEY.

The money then in use consisted of gold, silver, and copper, and paper issued by the local banks of Ohio and other states, and also notes issued by the Bank of the United States at Philadelphia (Biddle's Bank). This bank was chartered by Congress, but was owned by individual stockholders, and the government had no interest in it and did not issue its notes.

The general government did not issue any paper to circulate as money. Its currency consisted alone of gold, silver, and copper, coined at its mints. The gold coin was in five,

ten, and twenty dollar pieces; silver coin in six and one-fourth cents (called "fips"), twelve and a half cents (called shillings), twenty-five cent, fifty cent, and one dollar pieces; and copper was coined in big cent pieces. Bank notes were issued in denominations of one, two, three, five, ten, twenty, fifty, and one hundred dollars.

There was in circulation much of the silver coin of Mexico and Spain and also one- and five-franc pieces of the French coin. Stockholders of the Ohio banks were individually liable for the debts of the banks, and were required to have at least thirty per cent. of their circulation in gold and silver in their vaults.

The bank notes of one state did not circulate readily in another state, making it very inconvenient for travel or business outside the state. The frequent failures of these local banks, and the liability of their notes to be counterfeited, made this paper money unsafe and consequently cheap money. The banks were required to pay specie for their notes, but they could and did often suspend such payment, thereby making their currency inferior to gold and silver.

POST OFFICES.

The village and country post offices were supplied with the mail by carriers on horseback, and most of them only once a week. In these days of cheap postage as well as rapid delivery, it may be interesting to give also the postage rates of the period we are considering. Postage was not then required to be prepaid, but might be paid at either end of the route. Letter postage for over four hundred miles was twenty-five cents; for less than four hundred miles and over three hundred, eighteen and three-fourths cents; under three hundred and over one hundred miles, twelve and a half cents; under one hundred miles, six and one-fourth cents. Letters were sealed with red wafers or sealing wax.

No envelopes were used, and letters must be only one sheet or piece of paper. If two pieces of paper were used, double postage must be paid. No stamps were then used. Newspaper postage was correspondingly high, and mailable matter very light in weight.

LITIGATION AND COURTS.

In those days there was but little litigation in the shape of lawsuits. Indeed it was regarded as a disgrace to have a lawsuit with a neighbor. Contracts were generally lived up to, and performed without bond or note. Among neighbors contracts were scarcely ever reduced to writing, or, in the words of an old lady to the writer, "never black and whited to make 'em stick."

With such a general custom of trade among the people —of barter and exchange, horse swaps, sales and purchases —it was remarkable that so few lawsuits resulted from these various business transactions. Men seemed to regard their word as good as their bond, or were afraid of the law.

The justice of the peace was the great law officer, from whose decision but few appeals were taken. He made all the deeds and wills, married most of the people, and was the general adviser of his township.

The Court of Common Pleas was then composed of a president judge for a district, and three associate judges for the county, or for any three counties, all elected by the Legislature for a term of seven years. It had original and appellant jurisdiction, and had control of all administration business of the county, in the probate of wills and the settlement of estates.

The Supreme Court of the state was then composed of three judges, elected by the Legislature for the term of seven years, two of whom could hold the court. They were required to hold a term of the Supreme Court once a year

in each county, besides their duties in Banc at the seat of government. They generally traveled over the state on horseback with saddle-bags containing their clothes and papers.

The first day of the County Court was usually a big day at the county seat. Many farmers would take that occasion to visit the town for business or pleasure and to see the court start off with its business.

FINANCIAL AND SOCIAL CONDITION.

As a general thing the common farmer was comparatively poor, but at the same time comfortable and well contented. His wants, and those of his family, outside of their own productions, were few. Wages were low, as well as the price of his products. Harvest hands then got only fifty cents a day. There were few large home manufactories to make him a home market, so that his business was mostly conducted on the line of barter and trade. His taxes likewise were low, and county and state expenses not great. Salaries of officers were low and fewer of them. The hardest thing that the farmer had to encounter was the high price of many goods sold in the store, such as muslin, calico, loaf sugar, tea and coffee. Often he had to give a bushel of wheat for a pound of coffee or a pound of loaf sugar. To some extent, he could, and did, do without some of these articles. With hard work and good economy he usually made the ends meet, and waited for better times without bitterness or envy or complaint.

There were then few millionaires in Ohio, and few corporations to control public affairs. People were not infected with the wild craze of money-making and speculation, and kept out of debt in a great measure. They were content to live within their means. Mortgages upon the farms were scarcely ever made. Rents were generally paid in kind.

With few temptations, people were generally honest and moral. Crimes were seldom committed, but when perpetrated were very surely and promptly punished.

Farm work was hard, because of the lack of labor-saving machinery; and it was conducted on a much smaller scale than now, and so less money was made. It required good economy, great industry, and careful saving to maintain the family and to properly bring up the children to be useful citizens. The silver dollar seemed big and bright to the farmer of that time.

The average intelligence of the farmer and his wife of that day was not as high as now. He was without the benefit of the daily papers, and had but few publications or books within his reach. The young people did not study or read as now, from want of leisure as well as the general scarcity of literary publications of that day. Lectures, sermons, and speeches, had to some extent to be depended upon to keep up with the times.

The farmer had not the benefit of agricultural papers or books to enable him to improve his methods of culture or stock raising. There were then no farmers' organizations, such as clubs, Alliances, and Granges; no county or state fairs; no farmers' institutes, nor agricultural colleges or experiment stations, to give information leading to better methods than those of their fathers. In fact there was no book farming.

The young man followed in the steps of his father; plowed, sowed, and planted as he did; cultivated, gathered and preserved the crops as had been done before him. Whilst improvements in every thing around him, in most departments of life, were going on, he pursued the "even tenor of his way," unaffected by the progress of the times.

The social relations of the farming population were generally kept upon the most friendly terms, with visiting and intercourse of all kinds genial and pleasant. Neighborly borrowing and lending were of the most accommodating

character. Slander and defamation were hardly ever indulged in any neighborhood.

Good moral deportment characterized the common associations in society. Very few separations or divorces were made or obtained, and few marriage engagements broken. Then, as in all ages of the world, the young people "danced, made love, married, suffered, and fell asleep."

Although not published around, there was, in many neighborhoods, an undercurrent of belief in witchcraft. Many believed that persons as well as animals were bewitched, and that the mysterious witches were located among the people. They were generally believed to be females. Many were the stories, treasured "in the dim vista" of rural history, of their strange machinations and diabolical deeds. The writer remembers a pretended witch doctor residing in a village, a fine mechanic, who, not believing a word of the superstition, made money out of the ignorant, by pretending to shoot witches with silver bullets, molded out of quarters and half-dollars furnished him for that purpose by the friends of bewitched persons or owners of animals believed to be bewitched.

Fortune telling was believed in by many, and most neighborhoods or villages had their pretended fortune teller, who played upon the credulity of many of the young people, who desired to see into the future of their career in life. Many of the older people believed in ghosts, and many were the stories of actual sights of them in haunted houses, and lonely hollows, and about graveyards. The children of the household were regaled around the hearthstone with these wonderful tales of seeing and encountering ghosts in almost every form and shape, making such deep impressions that years of after life and intelligent thought could scarcely erase from the memory or destroy this early belief in the ghost.

Then there were no insane asylums, nor schools or asylums for the deaf and dumb, nor for the blind or imbecile. This

class of population had to be provided for by relatives and friends of the unfortunate in a private way. Indeed it was not then known that there was any remedy or cure for the insane, and the straight jacket and close confinement constituted the general treatment of the poor victims. Neither were there reformatories for vicious and uncontrolable boys and girls as now; the state took no interest in that class, but parents had to do the best they could for them individually.

NOW AND THEN.

Standing on the proud eminence of the Present, with a high order of civilization and refinement, characterized by great triumphs of genius, and the highest form of civil liberty guaranteed to us by the best government ever established, it is pleasant to look back over the almost forgotten Past, and to note the progress made in our country, as well as by the people, in the threescore years that have elapsed since the times of which we write. It has been an eventful period in the world's history. Great events have transpired, and wonderful inventions and discoveries have been made. Society has greatly changed, and manners and customs have improved in that time. Great labor-saving inventions have been discovered and utilized to relieve the hard burdens of life.

The rights of the citizens have been greatly enlarged and better protected. Great changes have occurred in the relations of women in the community. Then the married woman had scarcely any rights to property, and but few other rights under the law, and but few occupations were open to her. Now she possesses the same rights of person and property as men. All professions and occupations are now open to women, and they are everywhere in institutions of learning and business brought in successful competition with men, in the battle of life.

Within that time the Common School System has been created and perfected, so that all children of our state, rich or poor, white or black, are alike furnished with a good education at public expense.

Within that time steam and electricity have been applied for purposes of navigation and machinery. The daguerreotype, photography, short-hand, and type-writing, have been invented. The telegraph and telephone have utilized one of the elements of nature to such perfection that we can now talk across continents, and under seas, and chat with a distant friend by lightning. Cities and houses are now lighted by gas and electricity and by oil dug out of the earth. Ohio then had no railroads; now we have one to every county seat of eighty-eight counties. Then there were but few short railroads in the world; now we have over a hundred thousand miles in the United States, more than all the world beside. The Atlantic is connected by iron bands with the Pacific, and a trip can now be made across the continent without a change of cars.

Within that time Texas, California, and Alaska, have been added to our territory, and the great West has been opened up to settlement, while from our rich gold and silver mines thousands of millions have been added to the money of the world.

Within that time Russia has liberated over twenty millions of her serfs; our country has freed all its slaves, some four millions; and our sister, Brazil, has emancipated her millions of slaves. The celebrated house of Bourbon, that, it is said, never learned nor forgot any thing, has been driven from every throne of Europe, and Freedom and Equality have been everywhere strengthened and advanced. The countries of North and South America are now governed by republican forms of government, and there is not a slave on either continent.

In the improvements of commerce, manufacturing, invention of labor-saving machinery, multiplication of newspa-

pers and books, the world has made great strides in the pathway of progress.

Within these sixty years the palace car has taken the place of the lumbering stage coach, the freight train does the former work of the big covered wagon, the elegant buggy and carriage are now used instead of the saddle horse, and the bicycle relieves the footman; the sickle, scythe, and cradle have given place to the reaper and binder and mower, and the flail and the sheet to thrasher and separator; the old Barshear to the sulky plow; hand sowing and planting to the seeder and check-row planter; the hand rake to the sulky horse rake; the fork and stick to the tedder; and the hay-loader and fork and railway for loading and moving hay have taken the place of the hay fork and muscle to do the work. The hoe is superseded by the sulky cultivator in the raising of corn. The old triangle harrow has given place to the Acme and the Disc; the potato planter and digger compete with the old hoe; and the stump puller with the mattock and spade. The incubator is crowding the business of the old setting hen. The hand card has been superseded by the carding machine; the big and little wheel, by the spinning jenny, with its hundreds of threads drawn at a time, run by steam; the old hand loom is discarded for the steam loom, with its thousands of hands to work it. The old lard lamp has given place to the elegant oil parlor lamp and burner, and the flint and steel have long been superseded by the handy match in every household; the string to dry apples has a successful rival in the fruit evaporator; and the sewing machine, whose pleasant murmur is heard in almost every house, is crowding the hand needle, and the knitting machine is making inroads upon the knitting needles of our mothers. The wind pump has taken the place of

> "The old oaken bucket, the iron-bound bucket,
> The moss-covered bucket, that hung in the well."

Thus in many ways have ingenuity and invention relieved farm labor of its hard toil.

Also everywhere the old log cabin and log barn have given place to the elegant farm house, the beautiful cottage, and commodious barns and convenient stables and outhouses. To-day our farming population has finer and better homes than those of any other country on the globe; and with the multiplication of newspapers, periodicals and books, with cheap postage and rapid delivery, with good schoolhouses and colleges, the farmer and his family have the necessary advantages for education and information to enable them to rank with the best of the land.

Furthermore, through the Department of Agriculture, and the agricultural experiment stations, organized exclusively to deal with and take care of the interests of agriculture, with an expenditure of over four and a half million dollars yearly by the general government for its benefit and advancement, and with the expenditure of some five millions of dollars by the States for the same purpose, and with the further aid of over three hundred newspapers and journals, devoted exclusively to agriculture, besides a like number of papers partly devoted to the same interest, there is certainly no ground of complaint that in this country the best interests of those engaged in all the branches of agriculture are not well looked after by the state and national government. No other occupation is so well cared for and protected, and no government does more for this great interest than ours.

THE FARMER AND HIS OCCUPATION.

The occupation of Agriculture is the foundation of all other business—the bed rock of our society and government. The farmer population, with its patriotism and conservatism, constitutes the safety of the nation. By its labor and industry it feeds the people and sustains the state. An army, without its commissary department, would do but little service

in protecting the life of the nation. Agriculture is the great commissary department of the government and the people.

Of agriculture, Gen. Washington once said: "It is the most healthful, the most useful, and most noble employment of men." The Staffordshire potters have a saying that "working in the earth makes men easy minded."

Agriculture is a national interest. The importance of this branch of industry, the great interest to develop, the wide field for improvement, demand the fostering care of the general government. Our people are, in the main, agricultural people. With productive lands, every variety of soil and climate, growing the products of almost every land, we have the capacity to develop the greatest agricultural resources of any country on the globe. This interest, as well as capital, must be taken care of by the government. There is no need of any conflict in this country between labor and capital. They are co-workers; the one cannot dispense with the other. Capital is, however, more able to take care of itself than labor. In the old countries in Europe, capital is supreme and labor subordinate. Not so in this country. Here it is reversed, and labor is the great factor of our national prosperity and advancement.

The farmer has not heretofore stood as high in the estimate of society as he deserved. This was, to a great extent, his own fault. Modest and unassuming, he did not stand up for and assert his right to respectability and recognition among the people.

A broader education, together with the aid of farmer associations, now enable him to take his deservedly high standing among men. His intelligence, ability, and knowledge, now fix his place in society and give him recognition among men without reference to his occupation. He now finds that he, as those engaged in other pursuits, must bring to bear in his occupation study and active energy, and business principles, in order to succeed. He must follow the example of the suc-

cessful business man of the city, if he would be a successful farmer.

The life of a farmer, although a busy one, with much hard work always to be done, with great care, and some responsibility, is comparatively an independent one. With ordinary labor and care, he is sure of a good living for himself and family, and reasonable profits and gain. He is in a great measure relieved of the anxiety and worry incident to almost every other occupation. Seed time and harvest come to him in their regular order. His stock and crops grow day and night, with no wet days or holidays to make a stop in his increase. With health-giving work, pure air, heaven's bright sunshine over him, no miasma to destroy his health and shorten his days, he lives a peaceful life. His labor is greatly relieved by the variety of machinery with which his work is done, thereby lessening the drudgery of earlier days on the farm.

Go into the large manufactories of the towns and cities, and see the hard work of the operatives, surrounded by fire and smoke, grease, dirt and filth, for ten hours of the day, with bad air, in close rooms, no wonder they do not live out half their days. When work stops, their earnings cease. But the farm hand has work in all seasons.

Visit the office of the lawyer or doctor, and you will find him much of the time without anything to do. He must spend months and years in waiting for employment. Then contrast the responsibilities in his calling—the worry of restless nights, and uneasy days—over the interests of clients and patients, with the quiet life of the farmer who sleeps soundly of nights. So of the merchants and business men in all departments of trade and business. It is one constant fret and worry to manage and control their business; and such men often fail and are broken down in health long before their time in due course of nature.

Official life may seem desirable, but when obtained, the responsible duties of the place, camped around and about

him, destroy, in a great measure, the pleasure and the peace of the holder. He is also constantly annoyed by what the great public may say of him, and thus life to the office-holder is not "a bed of roses," or "a flowery path of ease."

But it is said that Agriculture is a slow way to make money. It may be, but it is also a sure way. A few men make large fortunes in trade and speculation, of whom we constantly read, but of the thousands and tens of thousands who fail to do so we hear nothing said. We learn of the great success of some business men, and know but little of the many failures made.

Compare the pleasures and advantages of country life with those of the town and city. In the country, away from the distracting sights and noise of the city, away from its filth, dirt and smoke, its poverty and squalor, misery and suffering, its unhealthy tenements, and disease-impregnated atmosphere, are found and enjoyed quietude, pure air, pure water, and pure food.

No better place can be found for growing boys and girls than the farm, where healthy work may always be found suited to their strength. Here they may roam the fields and woods, drinking in health with every breath, with birds and flowers for companions, and no danger of contamination from such associations. In the town or city, the boy and girl are constantly liable to be brought into contact with vice and immorality in all its worst forms, liable to be led astray with the ambitions engendered by associations, and with the desire to enter into all the active doings of the circle called "society," and into its dissipations. These temptations do not surround the country boy or girl.

The city youth may, it is true, have the advantage in the way of graded schools, public libraries, lectures, theaters, etc., but this does not always enable them to outstrip the country youth in the race of life. With reasonable schools and social surroundings, and the advantages of the repose of rural life, the country youth have fine opportunities for

study and time to do thinking on their own responsibility, and to learn habits of self-reliance that enable them to win success, to develop the mind as well as muscle for life's work. City youth may learn more technical science, but the country youth get broader and more elevated practical learning in close associations with nature on the farm.

College diplomas are good things to have, but they are often obtained through broken health and shattered constitutions; while the country youth, with less learning, but good physical development, fine health and good habits, at the age for the active work of life, will be enabled to win the contest over all city competitors.

BOYS AND GIRLS ON THE FARM—HOW TO KEEP THEM THERE.

This is an interesting question asked and discussed in almost every farm home, and very difficult to determine and answer. In the first place it goes without saying that the dull boys and girls generally will stay on the farm, and prefer to remain at home. The bright, energetic, and ambitious boys or girls are harder to keep on the farm. They will tire of what they think the dull monotony of farm life. Visiting their city cousins, or going to town often, they notice the activity of town or city life. Seeing what to them seems the bright side of life, they long to engage in the strife, the daily and nightly amusements of the town. To them, inexperienced as they are, it looks to be the height of happiness and pleasure to mix in the gay and happy throng, and enjoy life in its perfection. But the skeletons of city life, hid in almost every home, are not open to their observation until they are initiated into its society and social life. When too late, many wish they had stayed on the farm.

It is not best that all the boys and girls should be kept on the farm as a life pursuit. We would soon have more farm-

ers and farm women than needed. Diversity of occupation must be encouraged, so as to make consumers enough to make a market for surplus products. If all were farmers, who would buy farm produce? But some of the boys, as well as girls, should stay on the farm and succeed their parents.

There is a great demand in the active business of the day, for the hardy, industrious, ambitious, moral and honest country boy. In all the great business enterprises of the day, these boys make the men that control our business and run our government machinery. They are found in all the departments of business and are controlling men wherever found. No city boy has ever been made President of the United States. Read the biographies of the leading men of our country since its organization and you will find that a great majority of them were brought up on the farm. There is something in early country training and education that gives endurance, energy, and perseverance, which enable these boys to make great success in life. Most of the successful and great merchants of our large cities were country boys who began their life work in sweeping out the city store, whilst its owner's sons were the book-keepers and salesmen and the gentlemen of the establishment, but who often in their turn became the employe of the boy sweeper who succeeded their father.

It would be a sad thing for the country if the day should ever come when this element of success shall not enter into the great business competitions of the day. But even this class of boys should be kept on the farm until their physical constitutions are developed and fitted for the endurance of great mental efforts in the active struggles of life.

The most difficult thing for young people is to settle what shall be their life work. What is best to do can not always be determined at the outset; time, experience and circumstances will often cause a change in early life selection and alter the whole plan of life.

One thing must always be borne in mind, that boys and girls cannot successfully be forced into any life or occupation for which they have no taste nor ability. To influence their selection of occupation, their feelings and taste in that pursuit must be cultivated as well as consulted. Their treatment and surroundings will have much to do in determining whether they will remain on the farm or seek fame and fortune somewhere else. The question then is, how shall they be so kept, and what shall the farmer do to keep his boys contented on the farm?

And first, how to drive them away from the farm:

By having everything as inconvenient as possible for farm work;

By selling off each year all the best young horses, keeping all the old and worn out ones for work; and by keeping poor old implements, buggies, wagons and carts, with shabby harness, and requiring the boys to use them in their work or for their pleasure;

By a rigid perseverance in all manner of slip-shod farming, and being behind the neighbors in keeping the farm in order and up to the latest improvements;

By requiring the boys to feed the stock in open fields from snow-covered stacks during the long winters, and to drive them long distances to water;

By turning everything possible into money and putting that in more land, thus making more work for the boys; and generally

By making farm life for the boys a life of servitude, with no relaxation, no holidays, and no associations for pleasure, —in short, by making the boy turn the grindstone when he thinks he ought to go fishing.

How to keep them on the farm: Give them the best education you can. The daily intercourse between fathers and mothers and their boys and girls has much to do in attaching them to farm life, or repulsing them from it. The father who gives his boys none of his confidence in the manage-

ment of the farm, but arbitrarily orders them to their work, will not keep them on the farm longer than the law allows him to control them, if they do not run away before majority.

Nothing is so gratifying to the bright boy who is full of young America as to try his hand at farming or to be consulted by his father as to the proposed work on the farm from year to year. Indeed, the utmost freedom should be given him to make his suggestions of the work to be done. The father should daily hold conference with the boys about the business of the farm, let them know all about its profits and losses, and teach them to be book-keepers.

Instead of doggedly insisting on his old way of farming, allow them to carry out their new ideas of how to farm. They may not have the best way, but they will learn by experience. It will give them interest in the experiments. Then as to the farm stock, make the boys interested by allowing them to own and sell part of it. Allow them to break and drive the colts. Consult them concerning the kind of stock to raise, and they will become interested in learning from papers and books the best and most profitable to breed and raise. Furnish them with papers and good books to read. Furnish them with the best possible farm implements within the means at hand, give them good rigs to drive for business or pleasure, furnish them with as good clothing as can be afforded, and allow them holidays for enjoyment and association with their neighbors and friends. In short, make farm life as pleasant to them as possible, and they will be interested in its work and be glad to remain.

So the mother should consult and advise with her girls as to the work of the farm house. Give them charge of part of the everyday work of the household, and hold them responsible for its performance. Allow them to suggest and carry out improvements in house furnishing and the thousand little things about the parlor and the rooms; give them charge of the flower garden and house plants, and make the

home a bower of beauty with flowers and vines and shrubs and lawns.

Besides, the house should be furnished with all possible conveniences for easy household work, which is too often neglected on the farm.

As far as possible gratify their taste in dress and company. Allow them to visit all proper places; furnish them with suitable books and papers, give them the best possible education and pleasant home surroundings. The mother should have the entire confidence of her girls, be the repository of all their secrets, and their adviser on all occasions. The sensible mother who has such confidence and so treats her daughters, will not likely be disgraced by their conduct. They will be glad to stay on the farm, at least until they have a better home offered them, in which they will be mistress.

And finally, boys and girls must not be taught that farm life and work is degrading, as is too often thought by the idler and upstart and foolish people generally. Farmers themselves should make their calling respectable and independent, and should inculcate such sentiment in the family. They should feel themselves as good as anybody, when they behave themselves.

The grumbling farmer, always complaining of his hard work and hard times and ill-luck, as he calls his mismanagement, is in fact generally responsible for much of the dissatisfaction of the boys on the farm. The actions and daily conduct of the father and mother in reference to their occupation have a lasting effect on the children of the household. If they are dissatisfied with their occupation, so will be the boys and girls. Let it at all times be the united sentiment of the family that farm life is dignified, useful, and, all things considered, pleasant and desirable, and the children will be more than likely to remain and be satisfied with the work of the farm.

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